

# THE COLONIZATIONIST

AND

## JOURNAL OF FREEDOM.

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### THE ENGLISH COLONY AT SIERRA LEONE.

THE latest account, and that a highly interesting one, of these settlements, is furnished by Mr. Leonard, author of a recently published volume of *Observations on the Western Coast of Africa*, and one of the officers under command of Capt. Owen, whose 'Voyages' were noticed in our last number. The following passage bears date of December, 1830.

THE fine picturesque appearance which the town assumes from the anchorage is greatly diminished on entering it. It is placed on the side of a hill, situated in the area, or bosom, of the amphitheatre mentioned above. This hill is formed of a primitive brittle rock, that appears chiefly to consist of sandstone, and a combination of oxygen, having a strong magnetic quality: of this several of the houses are built, but many more are constructed of wood, and all have quadrangular roofs, covered with small pieces of wood, which they call shingles, in place of slates. The iron stone of these, blackened and corroded by the frequent rains, has a very uncouth appearance, although a plentiful aspersion of whitewash appears to be made use of to hide the deformity. The wooden buildings, with chinks in the walls, and uneven boardings, although daubed like the others with coloring matter, and look well at a distance, are only a few degrees superior to the booths of a race course or a fair; besides that they are not lasting, owing to the destructive incursions of a small and very numerous kind of white ant, which the natives call 'bug-a-bug.' The houses are constructed on the principles of free ventilation: most of them being surrounded with covered galleries, open in front, or numerous perforated with

jalouseed windows, or blinds of wicker work, to exclude the sun and allow the air to permeate. Most of these superior kind of buildings are unconnected with each other, being separated by a colony of small huts, inhabited by people of every shade, from strawcolor to perfect jet, generally Maroons. These huts are built of twigs wattled together round poles stuck in the ground; the interstices filled with clay, and the roof four-sided and thatched with straw or dry grass. Some of them are likewise formed of planks united edgewise, but such belong to certain of the black aristocracy only. The streets of the town are very wide, placed at right angles, and plentifully supplied with grass and rubbish. The soil is exceedingly hard during the dry season, and the red powder of the oxide adheres most tenaciously to one's nether garments moist with perspiration, daubing them most unsparingly with iron mould. During the rains, I am told, this hard soil becomes so soft and saturated with moisture, that if not very careful, one may step up to the knees in mud in every street of Freetown.

Each house has its garden full of fruit trees of various sorts peeping over the roofs and garden walls, reminding one of the green luxuriance of an English village in the month of May. A little higher up the hill, overlooking the town, Fort Thornton, the citadel, or principal fort, is situated, with the military hospital behind,—which, by the by, might be in a much more elevated, and therefore more cheerful, cool, and healthy situation; and on the very summit of the hill stands the new barracks, commodious, clean, and well ventilated. A place more eligible for their erection could not be found in the whole neighborhood. The temperature is usually two or three degrees below that of the town, and although the bay should be perfectly calm, there is almost always in this elevated spot a light and refreshing breeze. The summit of this hill commands the most superb and agreeable prospect imaginable in every direction but one, where the burying-ground presents itself, and the newly turned up mould which covers the recent victims to fever. The beautiful valley separating this from the semicircular range of woody hills in the back ground, forming a line of demarcation between the vicinity of Freetown and all that may be disagreeable to the eye beyond; the little villas peeping through the woods in rural modesty; the wide spreading town at our feet, embowered in trees; its spacious streets full of moving forms, dark, to be sure, but replete with life and bustle; and the still, expansive estuary, unruffled by a breath, bearing on its smooth surface ships of various size and structure, pilgrim specks from 'regions most remote,'—constitute an assemblage of objects

highly pleasing to the eye, and gratifying to the imagination. 'All the grateful country breathes delight.' If we could but add with Gay,

Here blooming health exerts her gentle reign,

the agreeable picture would be complete, but, merged in its fatal climate, all the beauties of the country are lost.

Freetown properly consists of several districts connected with each other by intervening huts, of which the residences of our countrymen form a straggling sort of nucleus. The inhabitants are composed, besides Europeans, of Nova Scotia settlers, Maroons from Jamaica, discharged soldiers of the West India regiments and royal African corps, natives, and liberated Africans; and each of these districts receives its name from the principal body of its inhabitants,—such as Settler Town, Maroon Town, Soldier or Gibraltar Town, Jaloff Town, and so on. The greater number of the respectable inhabitants have low wooden boxes, somewhat resembling pigsties, placed outside of the doors of their dwelling and storehouses, in which a Krouman or negro keeps watch during the night. These are remarkable objects in the street, and puzzle one not a little to guess their particular use. These transportable boxes are obtained from slave vessels, in which they are placed on the upper deck, for the use of the captain and mate, when the cabin, hold, and every portion of spare room is occupied by their living cargo. There is no scarcity of shops or 'stores,' as they are called, where almost every article of English manufacture may be had. The town is also possessed of one solitary inn, and two billiard tables,—one at the inn, and a private one maintained by a few subscribers, whose complaisance enables casual visitors like ourselves to have free access to it at all times.

Numbers of Foulahs, Serawoolahs, and Mandingoes, tall, slender made, but athletic, and intelligent looking men, are seen walking, or sitting in groups about the streets, dressed in long loose coarse blue and white robes, having the arms and legs bare; their heads covered with a small red or white woollen or cotton cap; their hair platted in numerous cords, nearly as thick as the little finger, and hanging round the head; with sandals on their feet; and their arms and necks, and, in some instances, their ancles, loaded with numerous fetishes,—grisgris, as they call them, or charms. These are mere scraps of paper, written in Arabic characters, (pieces of the Koran,) and placed in small leather bags or boxes, which are fastened round the arm above the elbow, or round the neck, with straps of the same material, and resembling so many tobacco pouches. They have all muskets, bows, and arrows; some of them long sabres or curved knives, resembling

creeses. The Foulahs and Serawoolahs bring gold from the interior in large rough rings, which they barter for articles of dress, gunpowder, &c. The Madingoes trade chiefly in rice and bullocks. One day lately, a number of these men, accompanied by a patriarchal chief called Suttapha, or Mustapha, came on board to see the frigate. They inspected her in the most minute way; some of them extending their examination even to the main-top. That which seemed to afford them the greatest amusement, was the cabin bell; the cord attached to which, in their examination of everything, one of them chanced to pull, and hearing the effect, and not knowing from whence the sound came, every one had a pull in turn, and seemed highly tickled with the constant tinkle which their incessant tugs produced. The arrogance, cunning, and open perfidy of the gold trader is surprising. It has been the practice with the European merchants to employ a friendly Foulah, or Madingo, to look out for the arrival of these people from the interior, and endeavor to prevail on them to sell the gold which they have brought to the merchant in whose confidence he is. While the negociation is pending, which the traders take care to protract as long as possible, they live at the expense of the merchant, who has to provide them with a house, cooking utensils, mats to sleep on, and provisions. At length, after some weeks, if well treated, a bargain is struck; but if anything displeases them—if they fancy that they are not sufficiently well treated, they go to some one else, live with him another week or two, and perhaps play him a similar trick. From having been thus too much indulged, through the ill-judged rivalry and over-anxious cupidity of the merchants, they have become so proud and haughty, that they are generally able to dictate their own terms, which the original bargainer will rather submit to than suffer another to obtain the gold.

One thing strikingly remarkable in Freetown, is the total absence of beasts of burden, or carriages of any sort. To be sure, a milch cow is seen here and there grazing in the middle of the street, and a few goats, dogs, pigs, and poultry; and every respectable person keeps his own riding horse, or gig, (in lending which, by the by, they are extremely liberal to visitors;) but with these exceptions, I have never seen a domestic or working animal, or a carriage of any sort. The duties of the camel, horse, ox, mule, and ass, seem to be performed almost entirely by the individual or combined labor of our own species, and chiefly by the Africans recently liberated, who are to be seen in great numbers about the streets, almost in a state of nudity. I observed parties of these men, lately manumitted, dragging huge stones on low-wheeled trucks,



for the purpose of building; others arriving from the country in the evening, where they had been at work, clearing the ground, with hoes and pickaxes on their shoulders, all of them seemingly contented with their employment. Besides these men, parties of convicts, in chains, are constantly employed about any public work that may be going on,—black, as well as white men, who have been condemned for offences committed in the colony.

The female Africans all carry their children behind their backs rolled in the same body-cloth which covers, from the waist downwards, their own nakedness. The poor little wretch, bound with its face to the back of its mother, and an arm and a leg on each side of her, and both these as well as its head exposed to the sun, seems to bear its irksome position, and all the shaking and rough usage it meets with, most philosophically. The market-place is crowded with liberated African females, squatted on the ground, or on mats, with their basket of fruit, nuts, or Chily peppers, displayed before them, and their naked, woolly-headed sable cherubs, released from their dorsal envelope, playing round them, and puckering their little, smooth, chubby visages into every form and degree of satisfaction. They sprawl about the narrow lanes through the market, scratching up the mud, and wallowing in it like as many black sucking pigs. At one time, in threading my passage through this labyrinth of baskets, something called off my attention, and I accidentally trod rather heavily upon one of these poor little sooty imps, which set up a squeak very much like its sucking prototype; but being accustomed to hard knocks, and much ungentle usage, its grief vanished with that single scream. What with us would have kept the whole house in an uproar for an hour at least, only occupied the short space of a momentary squall, and the little thing brightened again as if nothing had happened, much to my gratification, as I imagined that I must at least have broken some of its ribs. Its mother seemed to think very lightly of the matter.

The market is large and centrally situated, and is held partly on the ground floor of a large unfinished building, intended, I believe, as an Assembly Room, and partly in the open air, surrounded by wooden pailings. At one end is the flesh, at the other the fruit and vegetable markets. The fish market is near the river side, and at a little distance from the others,—the whole filthy in the extreme. As is usual in most markets, the first of the morning is the best time to make purchases. The manumitted slaves, who chiefly supply the markets, arrive then from the different villages within six or eight miles of Freetown, bringing baskets of fruit on their heads, which is so plentiful, that they

dispose of the whole load perhaps for sixpence. Part of the fruit and vegetables are, however, brought over from the Bullom shore, supplied by a powerful chief, called Dalla Mahommodou, who also sends numbers of bullocks to be disposed of, and who has also a very principal share in the wood trade of the river. Besides various kinds of fruit, many other articles are placed on the ground for sale : such as pots of palm oil,—a most diabolical mixture of this oil and farina, used as an article of food by the blacks, coarse soap, yams, cassava, half-cleaned rice, green ginger, straw hats, fowls, and tobacco. The beef in the market is wretched stuff and the mutton little better, although said to be the finest of the whole coast. The cattle are remarkably small : and all that I have seen are of a dun color, with erect horns. Poultry and eggs are very small, scarce, and consequently, high priced. Bread and milk we find to be the most expensive of all articles ; a small roll, of the value of one penny in England, costing here threepence, and a quart of goat's milk nearly two shillings. The principal fish in the market are bream, gray mullet, garroupa, and rock cod. These are only to be had fresh late in the afternoon, when the fishermen make a point of arriving just in time for dinner.

The water of Sierra Leone is excellent, and the supply at all times sufficient for the consumption ; but, towards the close of the dry season, it is so much less abundant than usual, that ships are sometimes obliged to supply themselves during the night, that the inhabitants may not be incommoded. It is principally obtained from a large cistern near the Fishmarket.

The currency of Sierra Leone is a strange and inconvenient commixture of Spanish doubloons,—dollars rudely divided into four parts, each of which is called a 'cut money,'—and the current silver and copper of England. The cut money appears to be the most common medium of circulation ; everything costs so many 'cut moneys.'

Amidst all the dialects spoken by the various Negro tribes and inhabitants in the colony, English is the language generally understood and made use of in every degree of imperfection. Poor Quamino, in giving utterance to our civilized dialect, falls into many diverting errors of style, as well as pronunciation, and our countrymen here seem to think that it is necessary he should not improve in this respect, as they all make use of the same defective and incongruous jargon in speaking to every one of dingy exterior, conceiving, no doubt, that the blacks understand better what is said to them when spoken to in their own broken and imperfect English. The following is a specimen of this peculiar *lingua franca* jargon,

which I overheard the other day between a European master and his black servant :

*Master.* 'Why for you no take book to goberna man?'

*Man.* 'Me no get him sa.'

*Master.* 'Yes you did ; you get fum, fum, palaver, plenty.'

*Man.* 'Me no like him, sa ; me get fum, fum, palaver, plenty too much.'

Which means,

'Why did you not deliver that note to the governor?'

'You did not give me any note, sir.'

'Yes I did ; you shall be punished.'

'I would rather not sir ; for I have had quite enough of punishment already.'

One more extract relating to a settlement a few miles distant from Sierra Leone, will indicate the author's opinion on some important points in the character of the African, and also in the resources of the country :

During my visits to *Kissey*, I occasionally entered the church, —a large unfinished building, capable of containing nearly one thousand persons—while the negro children were singing at the pitch of their shrill voices, a diurnal song of praise, superintended by a black missionary assistant, belonging to the village. When I entered, they, of course, all looked round and smiled, but continued with open mouths and teeth of ivory, to scream their canticle to the end of the verse, when all was hush, and, at a given signal from the teacher, a hundred little voices squeaked 'Good evening sir,' repeating the salutation two or three times. As my visits were always accidental, the children were, of course, quite unprepared ; and I cannot speak too highly of the progress they appeared to have made in reading and writing—of their clean and neat appearance, and the intelligent smiles of health, pleasure, and curiosity, that beamed from every countenance. In the discipline of these village schools, however, so far as I could learn, there is too much time lost in singing psalms and hymns, the greater part of the day being passed in this exercise.

The view from the upper part of the rising ground on which *Kissey* is situated, embraces some beautiful and striking objects. The *Lion* mountains are just above us, clad with trees ; the wide spreading village lies at our feet, adorned with every green plant which the country produces ; beyond this, the river expands—a placid, silvery stream—the meanderings of which are to be seen, with its low, variegated islands, and the flat and woody *Bullom* shore skirting its northern bank, as far as the eye can reach. At

present there are no fewer than fifteen or twenty ships in this, the Mellacorree and Scarcies rivers, embarking cargoes of timber for England, and almost every week adding one or two to the number. The trade of the colony employs about fifty thousand tons of shipping annually. Since the suppression of the slave trade in these rivers, that system of vassalage and enlistment, under the banner of a chief, which was so necessary for personal protection during its continuance, has ceased to exist; and the sun of freedom having poured his benignant and fertilizing influence on the desecrated soil, industry has been fostered, and every description of improvement has made rapid progress among the native tribes, in the vicinity. The wood trade commenced in 1816, under the auspices of Mr. M'Cormack, a respectable merchant of Freetown, who, by much labor and perseverance, taught the native Bulloms and Tinmannees to cut down the stately, ancient monarchs of the forest, and prepare them for transportation to another land.

The untaught savages at first laughed at him, and even the Europeans at Freetown considered his attempt as a wild scheme; and nothing but the greatest exertions could have overcome the difficulties he had to encounter in the prejudices of the natives, the want of beasts of burden, of carriages, or roads of any sort, by which to convey the trees to the river side. Perseverance, however, surmounted every obstacle, and the timber trade of this colony has so rapidly increased, that the annual duties on the importation of it alone amount to a very considerable sum—I believe about £20,000. The wood, which is commonly called African oak or teak, from the resemblance it bears to them, although it is in some measure different from both, is now floated down the river in rafts and deposited in factories, as they are called, or storehouses, erected in convenient places on the different islands, or on the main, to be in readiness for embarkation.

Mr. Leonard gives a detailed account of the mode in which the slave-trade is now carried on upon this coast, and of the success of the efforts made, through the medium of the colony, to suppress it. We must refer our readers for these facts to the volume itself.

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#### CLAIMS OF COLONIZATION.

WE republish the following, from the Cincinnati Baptist Weekly Journal, with much pleasure, omitting only the writer's concluding remarks on the Influence of Colonization upon Slavery, an important subject, but one upon which very similar views have been recently expressed in this Magazine:

'THE simple and direct object of the American Colonization Society, as expressed in its Constitution, namely, to establish, with



their own consent, the free people of color of the United States in colonies on the African coast, we look upon as a worthy object. We regard it as an object 'sufficiently large and important [and comprehensive in its beneficial bearings,] to merit the generous and persevering support of our countrymen.' Our present views lead us to urge this support on the ground of philanthropy, which embraces the whole human family within the compass of its benevolent wishes and efforts; of a special regard for the welfare of the colored race—a race which demands at our hands compensation for centuries of wrong, and outrage, and oppression; of patriotism which, moving in the hearts of our countrymen, must incite them to strenuous efforts to remove the crime and the evil of slavery, now resting, with a withering blight, upon this otherwise happy land, and which, with the light of the present day beaming around it and yet remaining without such efforts, cannot fail, in reference to this subject, to tremble at the thought that God is just; of love to the cause of human liberty, which desires to see the example of free government, here enjoyed, encircle the wide earth with its influences; and finally we urge this support, because in this enterprise we seem to see one of the openings which Providence unfolds for letting the gospel 'have free course, and be glorified.' To specify more particularly some of the prominent and palpable reasons for these views, is the leading design of the present remarks.

1. The object in question is a *practical mode of doing something* for the benefit of the colored portion of our race. Seventeen years ago, this was a problem. Experiment has now shown it to be a truth. Between two and three thousand persons,—part of them formerly free in this country, part of them manumitted for the purpose of their going to Liberia, and part of them rescued by the colony from slavery, on the African coast,—are at Liberia. They are now living comfortably, and for the most part, contentedly. Their condition is daily improving; their prospects for the future are flattering. The statement has often been made, and we believe with truth, that in the history of the planting of colonies, no instance can be found more successful in its beginnings than that of Liberia.

2. The colonization scheme, as it moves successfully on, tears up by the root the infidel notion, that the colored man is not capable of civilization and freedom. As things have been in times past, advocate the right of the negro to the condition of freedom and equal privileges with the white man, and you are everywhere met with the assertion of his inferiority and his incapacity to appreciate and enjoy this condition—with the assertion

that evidently he was intended by his Creator for a servant. And for proof, you are pointed to the generally degraded character of the colored population, the free as well as the enslaved—a character which undoubtedly would attach itself to the white man in process of time, were he made to exchange places with the negro. But tell your objector to look at Liberia, and see the happy population, with a government and rulers of their own election, with their schools for the instruction of their children, with their churches, with their commerce, their arts, and their agriculture,—all urging them to industry, stimulating their enterprise, elevating their aims, and manifestly tending rapidly to place them high in the scale of social and civil improvement—and you effectually put an end to the allegation that the colored man is not capable of being free, and of acting in a manner worthy of a freeman. A moment's look at such a scene would avail more than a century's reasoning on the subject.

3. If the preceding statements be true, it follows of course that those who go to Liberia *will vastly improve their condition*. Here circumstances keep them depressed. That these circumstances are wrong and imply criminality on the part of the white, to a high degree, may be said and admitted; it is sufficient for our present purpose that they exist, and that such is their effect. True, they may meet hardships in their new home, as who does not in a new country? But they look forward to a better condition; and the well-grounded expectation of leaving to their children an inheritance of freedom, converts their very hardships into happiness.

4. It will benefit Africa. The influence of a flourishing colony of enterprising and enlightened people will be salutary on the native rude inhabitants. They will not be kept asunder by principles of repulsion that cannot be overcome, like the European and the Indian in this country. They are of the same stock; they will come together; civilization and moral and social improvement will spread around their happy effects.

5. It will be advancing another step towards suppressing that greatest of abominations, the African slave-trade. Between two and three hundred miles of the coast already belong to Liberia; and through this extent the slave-trade is almost or entirely checked. Extend such a defence around her borders, and Africa will be guarded from the ruthless avarice of the unprincipled European.

6. Colonies like that at Liberia will facilitate the introduction of the gospel into Africa. The simple planting of colonies will not of itself do this; but if they are wisely conducted, they will afford

opportunity for it. And it is a source of gratification to know that this opportunity is not likely to pass unimproved.

7. It gives those in the slave states who hold slaves and wish to free them, an opportunity of gratifying their wishes. Without such an opening as this, they could not do it. The laws of some of the states forbid emancipation, unless the emancipated leave the state, and they forbid too the instruction of slaves in the arts of reading and writing. Liberia enables the master who wishes to do justly, to give liberty to his slave, and to provide him with a home, and the means of comfortable living.

8. It is not the least among the praises of the scheme of planting colonies of free colored people on the coast of Africa pursued by the American Colonization Society, that it has opened the way to a thorough discussion of slavery in all its bearings—in its character, as a flagrant violation of justice, and of the principle of equal rights—in its influence upon the character of the people where it is tolerated, in respect to their morals, their habits of industry, and their general prosperity—and in its influence upon the general prosperity and harmony of our whole country.

We do not add, as arguments in favor of this plan, that it is the *only* thing that can be done for the relief of the colored people; nor that it is a sure and practicable mode of removing the whole colored population from the United States, and placing them in Africa in a far happier condition, than it is possible, in the nature of things, they can ever be made to enjoy in this country. The first we do not believe, and the last wants proof. By asserting the first, colonizationists, in our apprehension, gain nothing, but, on the contrary, have brought upon their enterprise a large part of the hostility which of late has been raised against it; the last we consider not only doubtful, but unnecessary to secure the support and cooperation of every man who is willing to promote any practicable measure of philanthropy. Such support and cooperation, while it is conducted in a spirit of philanthropy, we hope the plan of African colonization will receive.

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[ From the New York Commercial Advertiser. ]

#### EMANCIPATION.

It has never been the expectation of the friends of the American Colonization Society, that the contributions of individuals, however munificent, would be adequate to the removal of the great mass of colored people, resident in the United States, to Africa.

But they have believed, and are daily more and more fortified in that belief, that two great influences may be brought to bear, with power fully adequate to the end, by presenting probable evidence of the feasibility of the plan. The first of these influences relates to the direction of the public resources to this object by Congress. That body cannot be expected to act in this matter until they shall be obviously sustained by the buoyancy of public sentiment. As soon as that becomes manifest and paramount, we shall find all pretended constitutional scruples vanish. The other influence to which we refer, is that derivable from such a prosperous condition of the colonial settlements as shall induce our colored population to seek a passage to Africa by their own means; and for the same reason—the hope of bettering their condition,—which wafts from year to year, such myriads of foreign peasants to our shores.

The latter influence is constantly gathering force from every new developement; and the former, it will be perceived from the action of two of the slave-holding states, promises results not less auspicious. The Maryland State Colonization Society have determined, as is generally known, to establish a distinct colony on the coast of Africa, at or near Cape Palmas, (southeasterly from Monrovia,) combining great and peculiar advantages. In undertaking this enterprise, they avow it as their object not merely of removing thither by their own consent the free people of color, but also effectually, though gradually, and consistently with the rights of all, **EXTIRPATING SLAVERY** in the state, and restoring to the land of their fathers the whole of its colored population. They design further to call the new settlement 'MARYLAND.' Such an avowal, in the midst of a slave-holding state—and that, too, by the authorized Agents of that state—should put to the blush those who impudently assert of this great scheme of benevolence that it is adverse to the cause of human freedom.

But Maryland is not the only slave-holding state that is evincing a disposition to rid itself of the incubus that rests upon it. In Tennessee also, public opinion is manifesting its power upon public bodies, and although it falls short of the extent to which we would gladly push it, yet we hail the following resolutions recently adopted by the House of Representatives in that state, as auspicious to the cause of final, gradual and constitutional emancipation:

*Resolved*, That the select committee on the subject of the American Colonization Society, be instructed to inquire into the expediency of memorializing Congress to make an appropriation of \$100,000 annually, to be applied by the said Colonization Society in transporting to Liberia the free colored population of the United States.

*Resolved*, That said committee inquire into the expediency of making an appropriation by this general assembly of \$5,000 annually to aid the Tennessee Auxiliary Colonization Society, to be applied by the said society in transporting to the colony of Liberia the free colored population of the state of Tennessee.



[For the Colonizationist.]

## RECAPITULATION.

SINCE the commencement of the publication of this Magazine, several movements have taken place of more or less general interest, bearing upon its character, its claims to public patronage, and its prospects of ultimate and complete success. Some of these we shall briefly refer to, and others must necessarily be left for a future occasion.

The condition of the colony has been recently ascertained more accurately, it is supposed, than for many years before was the case in this particular community, from the statements of Messrs. Williams and Roberts, colored gentlemen, the former Vice-Agent, and the latter High Sheriff of the colony. Both these individuals having resided several years in Africa, and both of them being high in the confidence and respect of their fellow citizens, not less than in those of the Society, as intelligent and honorable men, their testimony doubtless had, as it deserved to have, a weight of influence which the mere respectability of their personal appearance might not have insured them.

This visit of the Liberian Magistrates, we may remark, by the way, was, with its attendant circumstances, a most gratifying confirmation of the theory which the founders and friends of Colonization have ardently encouraged in reference to the feelings commonly understood to be cherished, or suffered to exist, by the mass of the white population of this country towards their fellow citizens, and their fellow men not citizens, who are furnished by nature with a skin not colored like our own. Prejudice enough there is, at the best, we acknowledge—prejudice founded on circumstances which originated in the crime of the white, though they would seem to terminate in the curse of the black man—a kind of prejudice which is not and never has been entertained by our own or any other race in reference to the Indian—nay, a prejudice in which it is well established by historians and travellers, that the Indians themselves participated in, perhaps, an equal degree with ourselves. The circumstances to which we allude—the origin of this oppressive estimate of the blacks—are too well understood, too thoroughly incorporated into still-existing institutions, to require exposition here. It is sufficient for our present purpose that they are but circumstances, and that the prejudice we speak of, is but a casual, and not in any considerable degree at least a constitutional prejudice. It is in fact but the *prima facie* impres-

sion made on the minds of the mass of the popular multitude—who are in the habit of receiving more of impression than information respecting matters of this kind—by the actual obvious condition and character of the blacks with whom they associate more or less, unexplained to the heedless observer by reasonings of history and philosophy, which, if they were but appreciated, would change everything like contempt of the blacks as a class into sorrow for them and shame for ourselves.

The visit and report of the Liberians, but more especially the successful establishment of a complete and flourishing colony constituted of the same class of our population—many of them once slaves, and none of them ever enjoying in this country anything like an equality in public opinion with the whites—are a gratifying confirmation, we say, of the theory always most urgently pressed by the promoters of African colonization in regard to the native social, civil and intellectual capacity of the negro. They have contended that he needed but the same inducements for developing his energies and faculties of body and mind, and the same facilities for exerting them, and he would show himself, in any country and in any age, the worthy son of the same clime which witnessed the erection of the pyramids and fostered the palmy growth of Carthage—the clime of Terence, of Augustine, of Tertullian and Cyprian, and many a glorious name which the world will not willingly let die.

To return to the Colony ;—the year which has elapsed since the publication of our last article on this subject has been in all respects one of the most important in the history of these thriving settlements.

The Sixteenth Annual Report informs us that satisfactory arrangements have been effected by the Colonial Agent for the settlement of Grand Bassa, a tract of country which, in regard to its climate, soil, situation, and productions of all kinds, is proved to be inferior to no other district on the whole coast. A valuable territory on the western banks of the St. John's river, with four large islands within the river, additional to the immense tract purchased by Mr. Ashmun, have not only been peaceably obtained of the natives, but the latter have pledged themselves,—such, seems to be their anxiety to trade and associate with the Liberians,—to erect suitable buildings, at their own expense, for the accommodation of the first emigrants. In farther illustration of the last named trait in the neighboring natives it may be mentioned that about 10,000 of them, formerly among the most hostile and troublesome, have recently, by their kings, put themselves more or less under the protection and jurisdiction of the Liberian

government. A considerable number of the children of chiefs are, and have been at different times, placed under the personal care of the principal colonists, and in their households instructed in a knowledge of the English language, religion and arts. Many of these have subsequently gone back to their relatives, and the result of their appearance and influence, among their countrymen, together with other circumstances operating to give this people a favorable estimate of the Liberians, has been to increase and extend very rapidly their general disposition for intercourse, trade, cession of land, and submission to the laws of the colony. In several instances the negotiations of territory which have already been consummated were attended with the stipulation, as a *sine qua non*, that settlements or schools, or both, should be established on the soil, by the grantees, in which the grantors might have the benefit of placing their children under the tuition of competent civilized teachers. The colony now has a commercial connection, by land and sea, with something like 100,000 natives; and it is quite unnecessary to remark on the immense changes which may be effected in the condition and character of this ignorant but docile and sociable people by the vigorous prosecution of the same judicious policy which has already won for the Liberians so much of their affection and respect. Let the slave-traders be but kept from the coast, and the natives will resort to better means of obtaining the commodities proper for their use. The African is always ready to associate with every body he meets, and imitate everything he sees. Let the opportunity of agricultural and commercial emolument, or of emolument by agricultural and commercial means, be set before him, and let him be encouraged and instructed in it by a people whose example is of such authority with him in all other matters as that of the '*Americans*' is, and we entertain but slight apprehensions of the result. The encouragements to this course presented by the climate, the soil, the products, the maritime location of the country we speak of—all along the slave coast, north and south of Cape Mesurado—but especially the constitutional character of the natives, their propensity to civilization, and their reverence for the supposed superiority of the white man, are all as favorable symptoms of success in the great foreign objects of the colonial system as the most sanguine of its patrons could possibly desire.

In regard to the slave-traffic, it is generally admitted that the Society has succeeded in abolishing it from its own jurisdiction. Some time after Mr. Williams went out, about ten years since, he assisted personally, under the conduct of Ashmun, in the memorable rescue of a party of the poor kidnapped barbarians

who were taken, or at least exhibited openly, by the slavers, in the immediate vicinity of the American settlement. He occasionally saw, in those days, some half a dozen of these craft at one time riding off the coast at no great distance from the town, no doubt waiting for *cargoes*! A Liberian merchant, a colored gentleman, who visited this country last season, informed us that it was the common opinion of the people about Monrovia that previous to the establishment of the colony, from time immemorial, the slavers had carried off *five thousand victims yearly from the port of Monrovia alone*! Whether, then, the traffic at large has been reduced or not since the formation of the American Colonization Society, it is quite clear that not only its ravages on the Liberian coast have been checked, but its access to that country altogether closed. This fact, if it does not show the suppression of the evil by colonial agency, clearly indicates the course proper to be adopted for that purpose—the maintenance and amplification of the plan already commenced—the occupation of the coast, and the civilization of the people.

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[For the Colonizationist.]

ADDRESS OF THE NEW YORK CITY ANTI-SLAVERY SOCIETY.

THERE are some correct views promulgated in this pamphlet, and the greater part of them are expressed in language which entitles them at least to perusal. Instead of calling, ‘the constitution, so far as it recognises slavery, a humbug’—the well-known sentiment of some of the less prudent of the same party in this quarter—the authors of the address before us are exceedingly cautious, as they should be, to refrain from expressions which savor of nullification. We cannot object to the following passage :

‘But while we confine ourselves within the strictest construction of constitutional rights, we do not intend to be precluded from urging any measure which the constitution warrants. Congress exercises “exclusive legislation in all cases whatsoever over” the District of Columbia. If evidence were wanting to prove that we have declined from the principles of our fathers, we find it in the fact that the only portion of our country, for which *the government* is alone responsible, is filled with slaves, and is the mart of a slave-trade scarcely inferior in enormity to that of Africa. We are therefore literally a **SLAVE HOLDING NATION**. The abolition of slavery, in our own District, is a measure within the power of Congress, and so manifestly easy and safe, that it ought not to be delayed another year. And when this is done, we cannot but hope that some wise application may be made of the power of Congress “to regulate commerce among the several States,” so as to effect the entire suppression of the infamous **DOMESTIC SLAVE TRADE**.’



The above is stated in strong language, but it is unquestionably true, that the toleration of slavery and the slave-trade in the National Territory is a disgrace to the character of the American people, as gross as it is unnecessary. The northern states have, of course, a right to express their opinions on this point, and we doubt not they will do so with equal temperance and decision. There is not the slightest necessity for bullying on one hand, or truckling on the other. The south cannot shut its eyes forever against the plain justice of the claims of the free states to an uncumbered, free National Territory.

The Anti-Slavery Society say in their address that 'their whole reliance, for effecting the object of this combination, is the power of truth and of public opinion.' We see no objection, certainly, to the legitimate use of these legitimate means. The friends and members of the Colonization Society believe themselves to have been for many years in the active exercise of such means—though they have by no means limited their activity to talking and writing *alone*:—they have been up and doing—doing a great deal—doing more, we think we may safely say, for the actual palpable relief of suffering humanity, than any other Society whatever, with the same humble means in the same brief period. If the enemies of Colonization also can do good, so much the better—especially if they can accomplish enough to counterbalance the harm they effect by opposing Colonization, and prejudicing the poor blacks against it. Meanwhile, however, we say no possible objection to their *talking* and *writing*—if they be but so 'temperate in all things' that their well-meant exertions for the benefit of the free colored man and the slave shall not result, so far as they have any influence, in aggravating and prolonging the circumstances which already make the cup of these unfortunate people bitter indeed.

The authors of the address say—

'We aim to bring back the public sentiment, concerning slavery, to the healthy state of the first days of the republic; and restore the abolition principles of Franklin, Jefferson, Rush, Jay, and others, and do what we conceive those sages would do, if they were now on the stage of human life. We would echo and carry into speedy effect, the voice of the disinterested La Fayette:

'While I am indulging,' says he, 'in my views of American prospects and American liberty, it is mortifying to be told that in that very country a large portion of the people are slaves! It is a dark spot on the face of the nation. Such a state of things cannot always exist.'

We are the more rejoiced at this declaration, because it indicates an honorable degree of liberality which we are not called on to acknowledged so frequently as we should like. It cannot be unknown to any of our readers, and especially to any of the numerous admirers of the character of JEFFERSON, that that distinguished

statesman—than whom, it is true, no man ever expressed a more hearty abhorrence of the slave-system in all its bearings—was among the very first of those few and far-seeing patriots who agitated, and as far as possible promoted, the design of the colonization of the free blacks on the African coast. His correspondence on this subject with James Monroe, at that time (about the commencement of the current century) Governor of Virginia, and his zealous exertions to procure proper territory for the location of the contemplated colonies, are matters familiar to the memories of all who have made his life and character in any degree a subject of attention. The venerated LA FAYETTE, we need not add, is one of the most ardent friends and illustrious officers of the noble institution of which we speak. His sentiments, cited above, are such as might be expected from the illustrious defender of American *freedom*. They will find a response in the hearts of all true friends of the Union.

In regard to the actual effect on the condition of the slaves, of urging the 'truth' in the peculiar *manner* characteristic, but too generally, of the Abolitionists, we annex to some observations of a writer in the New York Commercial Advertiser.

'Who among us does not know, that there is no way in which we, in this latitude, can so much disturb and endanger the peace and security of our Union, as by persisting in *agitating* this subject; as by demanding, as is too commonly done, in the loud tone of authority, the instant emancipation of all slaves, without reference to circumstances? Suppose the Abolitionists right, and the slave-holder wrong, it does not follow that the plainest principles of our nature are to be disregarded. What is there that we repel with such scorn, as what we deem an impertinent interference with our private affairs? Do we need yet again to be told with what feelings slave-holders have ever regarded all northern interference with their slaves? Can the language of unmitigated scorn and contempt be made stronger than that which they have ever held towards us, upon this subject? And are we likely to lessen this, by persisting in provoking it? I am not saying that this feeling is right, but that it universally exists is notorious. The feeling of slave-holders notoriously is, and ever has been such, that northern *interference*, however well meant, can never do other than mischief. At this time especially, it is most emphatically so. Now it is the part of wisdom to look at things as they are. Many things are lawful that are not expedient. Nothing can be more desirable, than that all slavery, every where, should cease, and if possible instantly; but when that is opposed, though only by the prejudice of slave-holders, to insist on disregarding that, merely because it is prejudice, reckless of time, circumstance, and consequences, may be the dictate of an ardent and well-meant zeal, but not of an enlightened philanthropy. The extreme jealousy of southern feeling upon the subject of slavery, is unquestionably, to a great extent, uncalled for; but still that feeling exists, and we know it; our duty, then, as well as policy, if we would hope ever to make them converts to our opinions, is to endeavor to allay those feelings. Whether the course pursued by the Abolitionists will accomplish that, there can certainly be no difficulty in judging; and yet they admit that nothing can be done for the slave, EXCEPT BY CONSENT OF THE MASTERS.'

The Concord, N. H. Observer has also some remarks on a department of this subject, which appear to us worthy of consideration. We give them, in place of our own views, that we may not seem so express a solitary sentiment of our own. This writer it will be seen is in favor of Abolition; and so are we; the only diversity of opinion—which we doubt not to be an honest one—regards the modes by which that great object is to be accomplished:

‘But this is not all. Though the opinions, sayings, and doings of these Societies are not reported at the South, and their *intended* influence not felt, yet something *about* them is reported, and they have a *certain kind* of moral influence. Editors of newspapers sometimes notice them, and they do it in a way to suit the taste of their readers. The manner of doing it would perhaps be something like this: “Every week brings us fresh evidence of the hostility of the north to our interests—another society has been formed for the express purpose of wresting from our hands our rightful property, of exciting in one part of our population a spirit of discontent and hostility to the other part, and thus rendering the slave unhappy and the master insecure. It does seem that our *brethren* at the north are bent upon our ruin. Not only are their designs levelled at our property,—insurrection and massacre will be the legitimate fruits of their doings,” &c. &c. Something like this is what goes from our anti-slavery societies to the slave-holders—their discussions, the light which they throw upon the subject does not go—but such notices as this *do* go, and the influence which they are calculated to have upon slave-holders, is the influence, which as a matter of fact is exerted at the south by our anti-slavery societies. What this influence is, is not doubtful. Irritation, exasperation, hostility to the north, nullification, a closing the ear against all exhortation and warning, and a hardening the heart against every good influence from us, are the products. And hence it is that our brethren at the south who sympathise with us in our hostility to slavery, tell us that those who are opposing it with so much zeal and noise at the north are defeating their own object. And hence it is that they entreat us with so much earnestness, if we have any mercy for the poor slave, to be more quiet. Are their opinions to be heeded or not?

‘We wish to be distinctly understood. Our objection is not to the object of the Society—it is not to the project of immediate emancipation as explained by them: but it is that the means they propose to employ have no tendency to accomplish the object. They are in the wrong place, and they do not reach the right one. The evil is in one place, and the remedy is applied to another. Our neighbors are sick, and we have to take the medicine.

‘The great desideratum is to throw a moral influence favorable to emancipation into the slave-holding states. And any plan of abolition which does not keep this consideration primarily in view—which is not based upon it—we expect little from. Suppose every individual in the non-slave-holding states were convinced that the slaves ought to be emancipated immediately—what then? how much would be effected towards emancipation? That being the case, for aught we can see, the slaves might be as they now are, and their masters be as they now are.’

[From the Episcopal Watchman.]

## THE LITTLE NEGRO BOY.

'I cannot, cannot wash it off,'  
 Said the little negro boy,  
 Whose countenance ne'er shone  
 With the beaming light of joy—  
 'I went down to the river's side,  
 While master's people slept,  
 But I could not, could not wash it off'—  
 Said the negro boy, and wept.

He had looked upon his master's child,  
 And thought with what delight  
 T'would fill his little breaking heart  
 Were his brow so pure and white.  
 And softly to the river's brink  
 At early dawn he crept.  
 'I cannot, cannot wash it off,'  
 Said the negro boy, and wept.

Though dark his brow as ebony,  
 And sable was his skin,  
 The gentle mind that he possess'd  
 Was pure and fair within;  
 But the Ethiopie dyes which guilt and sin  
 Have spread o'er human clay,  
 Nor Pharpar's nor Abana's stream  
 Can cleanse or wash away.

Oh no! but there 's a fountain pure,  
 Whose sacred source is heaven;  
 Whose ever-living waters  
 To a sinful world are given—  
 'Wash in that fountain and be clean,'  
 Faith hears the Spirit say—  
 'Go to that pure and holy stream,  
 And wash thy stains away.'

## FRENCH COLONY IN AFRICA.

**BOUJELAH**, the place against which the French expedition from Toulon is directed, lies about half way between Algiers and Constantine, and close to it is the mouth of the Zowah, the most considerable river of the Regency, and upon which is situated the city of Constantine. The harbor is very spacious, much larger than that of Algiers, but not so secure. The Spaniards landed here in



the beginning of the sixteenth century. During the minority of Charles I, of Spain, under the regency of Don Ferdinand of Aragon, Cardinal Ximenes, in the year 1509, obtained permission to undertake the conquest of Oran, then a flourishing place, and a kind of republic, under the protection of the Bey of Tremesan, and which, if conquered, was to remain to the Cardinal and his successors in the sea of Tolodo, till the Regent should repay the charge of the expedition, as the Cardinal furnished everything except the transports. Having equipped an armament consisting of 10,000 infantry and 4,000 horse, and taking as second in command, Count Pedro Navarro, the Cardinal set sail, and landed at Boujeiah. Disembarking all the infantry and 2,000 horse, he ordered the vessel with the rest of the cavalry, to sail direct for Oran. The Moors not conceiving that any of the force had been sent around, went out and gave the Spaniards battle; but after gallantly defending themselves, seeing the Christian flag flying on the walls of their city, they gave way, and were soon dispersed and cut to pieces. Cardinal Ximenes then returned to Alcala, where he was founding an university, leaving the command of the whole to Don Pedro Navarro, who, assuming the title of General of the forces, conquered the kingdom of Boujeiah, and forced the Beys of Tunis and Tremesan to become tributaries, as also the city of Algiers, until, passing his conquests too far, he suffered a defeat, and in 1510 was routed before Tripoli, when he lost several thousand of his best men. The Regent of Spain, however, being determined to carry on the war, declared he would go in person, and ordered vast preparations to be made throughout the kingdom. This had its desired effect of intimidating, for without striking another blow, it brought the Moors to submission, obliged them to restore all the Christian slaves, to become his vassals, and to pay him annually large tributary sums.

Oran was kept in possession by the Spaniards till 1708, when it was retaken; they, however, became masters of it again in 1732. In 1790 nearly the whole of the city was destroyed by an earthquake, when 2,000 persons perished; since which the Spaniards have evacuated it, and it is now in the occupation of the French.

Charles the First, of Spain, with Don Lewis of Portugal, having together 140 ships of war and gallies, and 260 vessels of smaller size, also landed at Boujeiah in 1534, when they took the fortress of Goletta, the greatest naval and military deposit belonging to the Bey of Tunis, which the Spaniards retained till 1574, when Selim the Second took it from them.

In June last, the French forces in Algiers amounted to 17,000 men, 4,000 forming the garrison of that place, conjointly with the 5,000 National Guards, and the remaining 13,000 were quartered

in the different forts and advanced posts; and the present expedition preparing for Boujeiah will make, it is said, an addition of 4,000 more. All the officers to be employed on the occasion have been furnished with a map of the town of Boujeiah and its environs.

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[From the Brattleboro' Vt. Inquirer.]

#### REASONS FOR EMIGRATION.

Is then colonization a necessary or advantageous measure? Why should the free black population remove? Why can they not become an integral and corporate portion of our own wide and happy country, possessed of equal rights, and enjoying equal prosperity? The reply is obvious. Prejudice will ever prevent the white man from acknowledging the negro as an equal. His complexion is the cause of his fate, and until Almighty power shall change his skin, he must here form part of a degraded and unfortunate race, and be doomed to a perpetual state of bondage and moral vassalage. Whatever may be their mental attainments, whatever their moral worth, they cannot pass the line of demarcation: they cannot share in the privileges and honors of our social relations. Exposed to every possible temptation, they are virtually shut out from every generous incentive to exertion. They are of an inferior caste. Hence our cities are crowded with idle, dissolute, and depraved blacks. Hence they enter, out of all due proportion, into our penitentiaries and jails. Their very name is a term of reproach. In many states we deny them the rights of citizens, and even when we draw nigh unto Him, who is no respecter of persons, and in whose sight all distinctions of country and color are alike trivial, we keep them apart, as though we feared pollution from their presence. We do not justify this feeling of aversion—we deprecate it; but it is natural; it cannot be wholly rooted out. The young African damsel, in the heart of Africa, shed tears, when she saw a white man enter her dwelling, and very candidly expressed to him, her horror and distress at his shocking whiteness. With these feelings of aversion, the white and the black can never amalgamate. Let us take, then, the only method in our power to alleviate the evil: let us remove them to their 'father land'—where, with every honorable incentive to enterprise before them, they can gain the honest rewards of labor. Here, especially in the slave-holding states, the great avenues for the exertion of profitable industry are forever sealed up. *Slave,*

*and free-labor clash together.* The manumitted slave is an object of suspicion and terror to the slave-owner, as he is the cause of discontent in the slave, who sees his countrymen free, and does not stop to reason upon the comparative happiness enjoyed by each. He has the curse of bondage upon himself, and he pants after the name of freeman: he runs away or rebels. Remove then the free black, and the condition of the slave will be at once improved; as the principal cause of restraint and severity is also removed. We say, then, there is a sufficient motive to urge the black to remove from this land. Here every thing is against him; but in Liberia, indentity of race, the richest soil, biennial crops, numerous and valuable commodities for traffic, the appropriate climate of the race, and, more than all, not nominal, but *real* freedom, not of the body only, but of the mind,—all invite the negro to turn his persecuted and weary feet backward to the soil of his fathers.

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[From Finch's Travels in the United States, 1833.]

#### TREATMENT OF SLAVES.

THE allowance to the slaves in Virginia and Maryland is usually one bushel of Indian corn meal per month, and thirty or sixty salt herrings or eight pounds of smoked meat. The slaves are fond of Indian corn, and if by any accident there is a scarcity, and they receive wheat flour, it almost causes an insurrection, and they are much dissatisfied. It does not agree with them so well as the Indian corn meal. The process for preparing it for food is very simple; I went into some of the huts and saw it done. They mix the meal with water, and make it into cakes; the ashes are swept off the hearth, and the cakes laid in rows upon it; they are then covered with the hot ashes, and are soon baked; they are called ash cakes. These with water form their breakfast—with the addition of a fish, or a small piece of meat, their dinner. The muscular strength of the blacks is not so great as that of the whites, or they do not choose to exert it; they take care to do as little work as possible. But they appear hearty and robust, and are less subject to disease, to which the simplicity of their diet may probably contribute. The slaves on an average do one-third the work of a free man. I was informed by a gentleman who resided near Baltimore, that he wished to have a large tract of land cleared of wood, and, besides employing his own negroes, hired a number of white men, who were employed at the same time.



The free men cut down and piled twelve cords of wood a week ; the negroes cut down and piled, in the same time, five cords, although they worked harder than was usual for them.

The negro huts are built of logs, and the interstices stopped with mud, of which material also the floor is composed. At one end is an enormous large chimney made of logs, which are of a large size at the bottom, and gradually smaller towards the top. The lower part of the chimney, in the interior, is covered with earth or mud, to prevent its catching fire. The negroes keep up large fires at night, even in the summer season. I asked a negro the reason of this custom, he replied, ' Massa, fire is our blanket. It keeps us warm.'

The quantity of wood consumed in their huts is very great, and when they go to the fields late in autumn or early in spring, they make large fires near the place where they work. Unmarried negroes sleep on planks or on the floor. Those who are married generally choose their wives on a distant plantation, because it gives them an excuse for being out at night. On these occasions they generally break open the stables, take the horses to ride, and return home early in the morning. The poor horses suffer, as they are made to work day and night.

A planter informed me it was good policy to employ oxen on a plantation because the slaves could not ride them on these excursions. Almost every night, parties take place among the slaves on the plantations ; they assemble from a great distance, and have a number of amusements. These vary in different states ; the slaves follow the example of their masters. In Maryland, dancing is fashionable ; the slaves frequently dance all night. In Virginia, musical parties are more frequent ; every negro is a musician from his birth. A black boy will make an excellent fiddle out of a gourd and some string. In autumn they play tunes on the dried stalks of Indian corn, when it is still standing in the field. By striking it near the ground or at the top, they make it discourse most excellent music. The bandjo is another instrument they are fond of, but the supreme ambition of every negro is to procure a real violin. By saving the few pence which are given them, selling chickens, and robbing a little, if necessary, they generally contrive to make up the sum. An instrument of music seems necessary to their existence.

The field negroes, who work on the plantations, are allowed two suits of clothes a year ; one suit in May for the summer, and one in November for the winter. On many plantations they work from sunrise to sunset, with the exception of two hours in the middle of the day.



The house servants are better off in every respect, their food is of superior quality, and more clothing is allowed them; besides, their labor is light in comparison with that of the others.

I was surprised to find that the negro women were employed in field labor; only one or two are allowed to stay at home to cook the ash-cakes; the others hoe the corn and do almost all kinds of labor.

The young blacks are in general very fat and happy; they have nothing to do, except to wait as play-fellows on the white children, who play a thousand antics with them; but the young negroes are as much amused as their masters. At a planter's house I saw two young children at dinner time, sitting by the side of the fire, with three young blacks to wait on each. One negro held the plate, another the glass of water, and the third was employed looking at the other two. Having so many to wait on them, the white children are very much indulged. Many negroes keep pigs and feed a number of fowls; the sale of these enables them to purchase a little better clothing for Sundays.

In the vicinity of a town I wished to send a negro on an errand, and asked him to go immediately; he said it was quite impossible, he must change his dress or his friends would not know him. Insurrections are not frequent, but instances have occurred where overseers or planters who had been severe, have been murdered by the slaves; but a dreadful punishment awaits the criminal, and they are seldom known to escape. During the holidays, when the slaves resort to the large towns, there is some apprehension of their rising, and the militia are assembled. None of the slaves are allowed to sleep in the planter's house; the house servants live in detached buildings sufficiently near to be within call.

The condition of slaves, in the southern states of America appears to be better than in the West-India Islands. They increase every rapidly, and this circumstance is a proof of their general good treatment. There are exceptions, and of these I heard some instances; but public opinion prevents individuals from proceeding to great severities. The whip is employed to make them labor; I was told it was necessary, but saw no instance of its being employed.

[From Bell's London Weekly Messenger.]

## NEW MILITARY EXPEDITION OF THE FRENCH.

It will be seen amongst the recent French intelligence, that another expedition is about to sail for the coast of Africa, and that the French court, soldiery, and people, are all animated with the spirit of conquest and colonization. There can be no doubt but that the object of this expedition is not merely to confirm the French possession of Algiers, contrary to all express and positive treaty, but that its secret purpose is to avail themselves of the avowed hostility of Tunis and the other African powers, to attack and conquer these several states, and in the ultimate event to render themselves masters of the whole Barbary coast of the Mediterranean. In England, having known these regions for so many years in the possession of barbarians, and therefore utterly sterile in corn and wine, without agriculture, commerce, or manufactures, we have fallen into the conclusion that these countries are all naturally as worthless as they appear, and that their sterility is rather the natural character of their soil and climate than the incidental consequence of a savage and sensual religion, of a ferocious and unsettled despotism, and of those habits, and that national character, which are the certain effects of such causes. But a very moderate knowledge of history would acquaint us that Africa, under the Roman empire, was the granary of Italy, that her fields were celebrated by historians for their vast breadths of waving harvests, and that what has now become a mere sandy desert, and so many unoccupied ports, was formerly the cheerful and busy scene of the ploughman and the mariner; her harbors were full of ships, and her corn and wine markets were visited by merchants from all parts of the Roman world. And nothing is wanting but the return of industry and civilization to restore the same fertility and opulence. Africa, in the hands of France, will, in progress of time, become an immense addition to the military strength and resources of this restless people; and so much the more perilous to the peace of Europe, as her security renders the African ports almost French harbors.

What then, it may be said, shall we grudge this civilization of Africa and this recovery of such regions to the dominion of civilization and morals? To which we answer, that in the acquisition of all new benefits or advantages, the first question should be, what is the price, or cost, and though the promised good be to all appearance great and certain, is it worth what must be its sure cost to ourselves? And secondly, and most importantly, are the

French, in their present condition of morals, manners, and religion, the kind of masters and missionaries, whom from honest and christian feelings, we should send forth to teach and civilize an ignorant and barbarous nation? It is a good and wise remark of some old Christians, that the apparent reason why the Supreme Being allowed Christianity to be extirpated in Japan, and checked its sudden and quick growth in China, was that he did not WILL such a Christianity; he would not have his vineyard enlarged by such laborers; he would not have new scions from such a stock, nor renew the growth of heresy and corrupt religion in a new religion. And, may it not be said, that Africa is happier in her present ignorance and barbarism, than she would be rendered by French instruction in religion and morals?

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[From the Alexandria Gazette.]

#### IMPROVEMENT OF THE BLACKS.

THE peculiar state of our population in the south, and our situation in a well-known point of view, render it impolitic, not to say dangerous, to introduce *general education* amongst *all* the inhabitants of this section of country. Persons of reflection at the north will readily perceive and appreciate the motives which dictate this course. But if necessity teaches us caution, and a regard to the present and future peace and happiness of society, it does not freeze up the genial current of good and kindly feeling which runs in our bosoms towards *all mankind*. And our fellow citizens elsewhere, were they to come amongst us, would soon perceive that we are not behind any in *true* benevolence and *genuine* philanthropy, when exerted even in behalf of the colored population—a race which comes in for so large a share of their attention, and which, some of them idly imagine, claims so small a portion of our own.

We are led to these remarks by a fact which has not, perhaps, come to the knowledge of the public generally, and which we take this occasion to mention.

At the last Convention of the Protestant Episcopal Church of Virginia, the subject of the MORAL CULTURE of the blacks was brought under consideration, and received great attention from that body. After due deliberation, it was unanimously resolved that it was a subject worthy of the concern of the philanthropist,—and a request was made that the Assistant Bishop of that Church, in the Diocese of Virginia, would embody his views, which were adopted,

in the form of a pastoral charge, and thus make it obligatory upon the clergy of that denomination to pursue the matter in a right spirit. This will probably be done in the course of the winter, or as soon as Bishop Meade's engagements will permit him to prepare the charge.

It is proposed, we believe, in accordance with these views, at meetings held at proper and convenient seasons for that purpose, for the minister affectionately and kindly to instruct the colored people under his charge in their duty—to explain to them the scriptures, and the principles of the Christian Religion; to encourage them in the exercise of every good word and work; to make them, if possible, dutiful and obedient in their sphere of life,—and generally, to give them all that moral culture of which they may be susceptible, and which may conduce to their own good, as well as to the general happiness of society.

It is hoped and believed that great benefits may be derived from this scheme. As for ourselves,—after candidly considering the subject,—though we see some objections, the probable amount of good which may be effected far outweighs the evils which we fear. We therefore cordially unite in wishing it every success.

We do not know exactly what regulations on this subject exist in other churches, besides the one we have mentioned,—and this article may be the means of calling their attention to the matter in hand.

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[From the Philadelphia Presbyterian.]

#### AFRICAN-COLONIZATION.

**THE** question is not whether slavery is an evil; this is conceded. It is not whether it is desirable that every man in America were a freeman; this is conceded. It is not whether the Colonization Society is, in its present form, insufficient to cure this dire disease; this is also conceded. But it is, whether we can justify ourselves before heaven, in casting from us, as a nefarious deception, this scheme of colonization, which promises so many benefits to the free blacks, so many mercies to Africa, and such inducements to the liberation of slaves. It is not, whether the Colony, like a talisman, can all at once charm away the curse; we lament that it cannot; but whether, in its measure, within its proper limits, and by its professed mode of agency, it may not mitigate the evil at home, while it tends to check the villainous trade at its very sources.



The Colonization Society has been falsely traced to an origin which it spurns:—to the cupidity of slave-holders. Its infant struggles into life were, on the contrary, accompanied by the prayers and christian counsel of men, whose spirits groaned over the degradation of the African. We well remember the time when, in childhood, we listened to the ardent exposition of the immature plan from the lips of Robert Finley. It was not *then* imagined by any that this good man was adjusting a scheme for the perpetuation of slavery. It has been only lately that the cry has opened upon the friends of the Colony that they were the enemies of the African. And it is only another signal proof of the ease with which false-witnesses may gain a hearing, that so gross and malign a charge has found credit with any. We lament to know that by means of the ————, the man of color in every town and village of this land, has been cruelly deluded into the suspicion that the Liberian enterprise is a plot for his ruin. We know to our sorrow that the kindest and sincerest advances of the best friends of Africa are often met with distrust, or rejected with anger, by the people of color. For such a condition of things we have to thank the reckless and pragmatistical attempts of the Anti-Slavery Society and its abettors. It is, however, our belief, that truth will prevail; that the Colony will be prospered of God; and that by the means now in operation, the way will be opened for the eventual abolition of slavery, in consistency with our national union.

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[From the Boston Recorder.]

#### THE PROTEST.

SOME of the papers quote the Protest against the Colonization Society, as high authority. On subjects in regard to which the gentlemen who have signed it, had the proper advantages for making up an opinion, what they say is certainly entitled to very great deference. But it requires but little knowledge of the history and principles of the Colonization Society and of late events in England, to see the origin and nature of their errors on this subject.

When the opposition to Colonization began to grow warm in England, Mr. CLARKSON wrote to a friend that he had taken measures to investigate the subject on this side of the Atlantic. He had put confidence in the wisdom and benevolence of the plan, and would not abandon it hastily or without reason. The result

of his inquiries was stated by Mr. J. S. Buckingham, M. P., at an Anti-Colonization meeting in London, on the 13th of July. He said:—‘No later than yesterday, he had read a letter from Thomas Clarkson, whom no one could refuse to call the great apostle of abolition, in which he declared that, having examined the evidence on both sides, he still believed that the Colonization Society had done good,—that it was doing good,—and that more good would still result from its efforts.’

Had the gentlemen who signed the Protest proceeded with as much deliberation and judgment, and with the same regard to the principle of condemning no man on the strength of violent ex-parte representations, they would doubtless have arrived at the same conclusion.

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[From the Western Methodist.]

THE GRAVE OF COX.

FROM Niger's dubious billow,  
From Gambia's silver wave,  
Where rests, on death's cold pillow,  
The tenant of the grave,  
We hear a voice of weeping,  
Like low-toned lutes at night,  
In plaintive echoes sweeping  
Up Mesurado's height.

The palm-tree o'er him waving,  
The grass above his head,  
The stream his clay-couch laving,  
All—all proclaim him dead:  
Dead! but alive in glory,  
A conqueror at rest;  
Embalmed in sacred story,  
And crowned amidst the blest.

A martyr's grave encloses  
His wearied frame at last,  
Perfumed with heaven's sweet roses,  
On his dear bosom cast;  
And Afric's sons deploring  
Their champion laid low,  
Like many waters roaring,  
Unbosom all their woe.

The moon's lone chain of mountains,  
The plain where Carthage stood,  
Jugurtha's ancient fountains,  
And Teembo's palmy wood,

Are wild with notes of sorrow,  
Above their sainted friend,  
To whom there comes no morrow,  
But glory without end.

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INTELLIGENCE AND MISCELLANY.

MISSIONARY ANECDOTE.

IN the course of his remarks on Tuesday evening, Mr. Finley related the following anecdote, which strongly illustrates the truth of the observation, that when all earthly assistance fails, the providence of God will not be found wanting :

'A missionary and his wife had been located by an English society in the colony, at the Cape of Good Hope, or among the Bushmen on its borders. The opposition they met from the Colonists destroyed all hope of success. Means failed from the society ; the wife of the missionary was sick, and he must either find means to return to England or penetrate the vast wilderness for many hundred miles. While he was making it a matter of prayer, his wife, regardless of her own comfort, desired that they should, from their own means, procure the common conveyance of the country, and depart in search of a settlement in the wilderness. The missionary consented willingly. They travelled over four hundred miles, but met with no encouragement of attaining their object. Almost despairing, they encamped one night, and upon rising in the morning, they discovered a savage chief with his train not far distant. The blacks advanced and addressed them. They had been deputed by their tribe, and were then on a journey of *five hundred miles*, to the colony, where they desired to procure a missionary ! As may be supposed the man of God hesitated not, but returned with the savage chief to preach the gospel to his tribe.'

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IMMEDIATE EMANCIPATION.

THE following preamble and resolutions were unanimously adopted at a meeting of citizens, held at Rochester, N. Y. on the evening of the 13th ult.

'Whereas, it is not only the right, but the duty of all good citizens, on proper occasions freely to express their sentiments upon measures which concern the national welfare ; and whereas, an attempt is now making to excite the feelings of this community upon the subject of Negro Slavery, and to enlist our citizens on the side of the anti-slavery societies, which societies propose the *immediate emancipation* of all the slaves in the United States, therefore, as the sense of this meeting,

'1st, *Resolved*, That we sincerely desire to witness the total abolition of Slavery in these United States, as soon as it can be done with due regard to the rights of the slaveholders, and the welfare of the country.

'2d, That whatever may be our views of the propriety of slavery, we can never sanction the doctrine, which, if carried into practice, would at once let loose two millions of ignorant and degraded beings, and consign them to pauperism and crime.

' 3d, That as the question of Slavery is one wholly within the jurisdiction of the respective states, we deem all interference on the part of citizens of other states as highly improper and impolitic.

' 4th, That we approve of the principle of the American Colonization Society, and commend its operations to the public aid.

' 5th, That the proceedings of this meeting be signed by the Chairman and Secretary, and published.'

JACOB GOULD, *Chairman.*

LEVI A. WARD, *Secretary.*

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A SOUTHERN OPINION.

AMID all the illiberal and ignorant attacks and accusations brought against the Colonization Society by southern editors and others, it gives us pleasure to see not unfrequently an acknowledgment of its worth from that section of the country, which is so much the more gratifying as it comes from the midst of surrounding prejudice. The Lynchburg Virginian, always one of the staunchest advocates of the great cause of freedom, calls it, justly, 'a magnificent institution.' After speaking of the unreasonable opposition to it from the southern nullifiers on one side, and the northern abolitionists on the other, it adds—

' Does it not, under such circumstances, behoove the friends of the Colonization scheme to rally in support of the Society, both by liberal contributions and by personal exertions? Convinced as they are of the beneficial character of the institution, whether viewed as a political or religious experiment, and whether regarded in its influence upon the destinies of America or Africa, and upon the welfare of the emigrants, or of the people from amidst whom they remove, or of those to whom they become neighbors, do they not owe it to the cause to be active and zealous in its support, at this moment, when all the elements of an incongruous opposition are being concentrated against it? It gives us great pleasure to see that in some sections of the country, indeed, its friends are not idle.'

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HAYTI.

It appears from the Louisiana Courier that not a little consternation prevails in Hayti, in consequence of a peremptory demand upon the government of that island for the payment of the stipulated indemnity of twenty millions due to France. This indemnity was for the outrages and spoliations committed by the blacks upon the subjects of the French government. More than thirty years have elapsed, and those persons to whom it is due are naturally anxious for its payment. The government brig *Le Cuirassier* has therefore been despatched with the ultimatum of Louis Philippe, in which he threatens to send an expedition against the island, unless the amount is immediately paid. President Boyer, it is said, will not find it very convenient, just now, to make so large a remittance.